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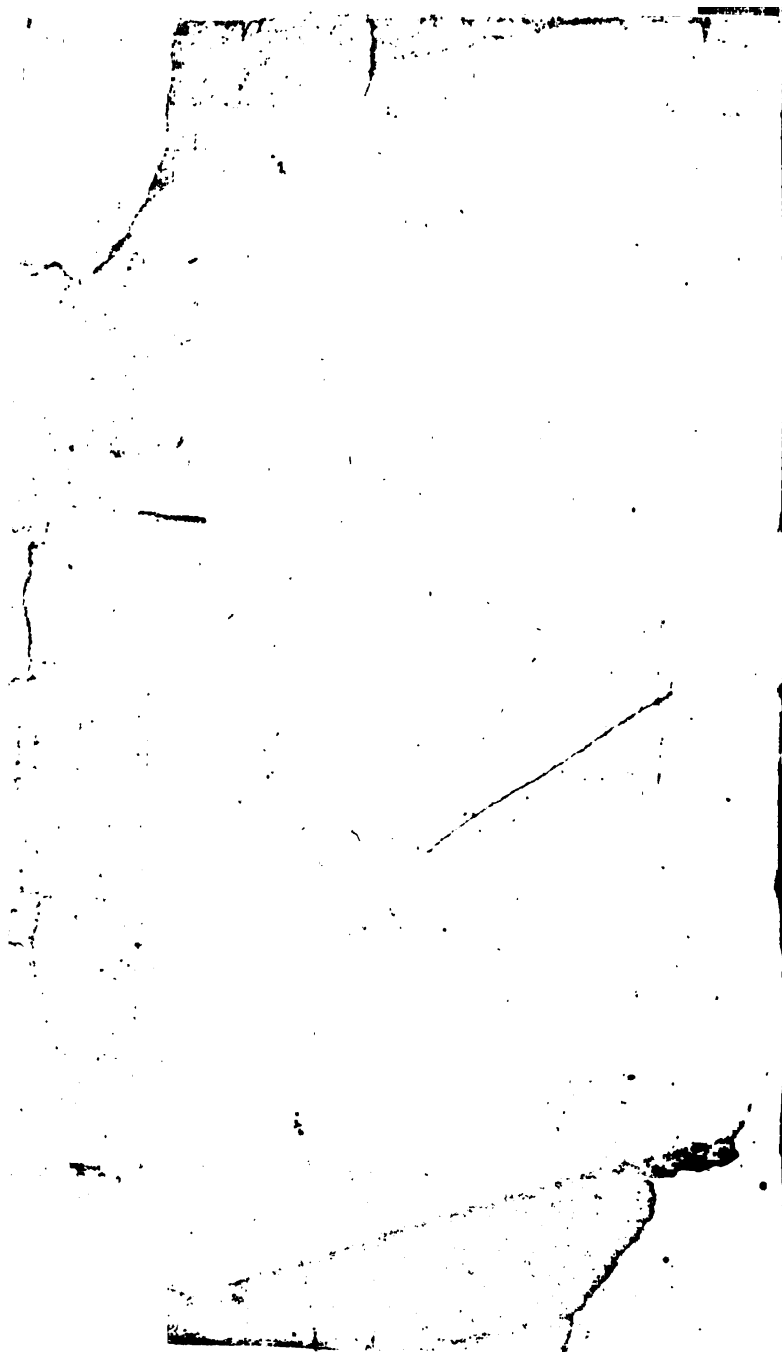


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James Parson

Boston Feb 1852



[No. 86.]

THE

MOTHER'S CATECHISM.

To which is prefixed a short address

TO PARENTS, AND TO CHILDREN.

FIFTH EDITION.



PRINTED FOR

THE AMERICAN TRACT SOCIETY.

1825.

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TO PARENTS

AND

HEADS OF FAMILIES.

DEAR FRIENDS,

THE observation and experience of every age has confirmed the remark, that childhood and early youth are the proper seasons for forming the mind; as the dispositions and habits then contracted, grow up with increasing years, and very generally attend persons through all the after stages of life;—render them a blessing or a curse to society, and extend an influence to their happiness or misery beyond the grave. And as there is reason to believe, that a careful, early, pious education has often been blessed of God, to the temporal and eternal benefit of many, who have had the happiness to enjoy it; and that the pernicious life and miserable end of many others might be traced back to a criminal neglect of their education, as the great source of their ruin; it is therefore a great trust which is committed to you, and much, under God, depends on the part you act therein. If, then, you desire the happiness of those under your care; that they be useful in their day; a support and joy to your declining years; and that they may be happy themselves, in life, and in death—make it your great care to guard them early from the paths of vice, and to bring them up in the knowledge and fear of God. Furnish their young inquiring minds with useful instruction. Even a heathen has made the remark, “that great respect is due to children; that nothing unbecoming should be said or done in their presence.” Endeavour also, frequently, in a familiar, affectionate manner, to impress their minds with a sense of the great importance, both for this life and that to come, of their acting a proper part. It is a great mistake, too generally prevalent, that correction is almost the only means of engaging children to a becoming conduct. Their doing amiss oft times proceeds from accident, want of attention, or the neglect of those who ought to have

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taught them better ; and there are but few faults, except obstinacy, or disobedience persisted in, for which they ought to be chastised. The milder measures of affectionate instruction, advice, and reasoning, enforced by a becoming example, will very generally be more effectual ; and it is only when all these fail, that correction should take place. And when necessary, it ought always to be so administered, as to convince the child, that it proceeds not from passion, but from real necessity, and a desire of their good. Parents and masters oft times commit a greater fault by chastising in passion and wrath, than the child has done in that for which they chastise ; nor can much good be expected from such correction. And as it is the blessing of God alone that can make the means effectual ; implore his blessing to attend your endeavours. Let your houses be houses of prayer ; and let the worship of God be steadily observed, not only in public, but also in your families.

May God incline your heart duly to consider, and act under the influence of these few important truths. You will then have ground to hope, according to the gracious grant, Prov. xxii. 6, that having trained up those under your care in the way wherein they should go, they will not, when grown up, depart therefrom ; or if they should, you will at least have this comfortable reflection, that the fault has not been yours.

TO CHILDREN.

DEAR CHILDREN—Remember your Creator and Redeemer in the days of your youth. You were early dedicated to God in baptism, and enlisted soldiers under Christ's banner. Make your acquaintance then seasonably with God and Christ by prayer ; and so prayer will become pleasant to you afterwards. Go to God with cheerfulness both morning and evening ; bring all your wants and complaints before him, and pour out your hearts into his bosom. Believe it, there is no sweeter music in the ear of God, than the prayers of the young. There are forms of

prayer for the help of beginners ; but use them no longer, when you can pray without them. Study to get the Lord's Prayer, the Ten Commandments, and some of the sweet Psalms of David by heart, and likewise the Shorter Catechism, which is an excellent compend of christian doctrine. For your better understanding of some things in it, which are not so plain to young beginners, I have composed the following help to you : It will be easy for you to get it by heart ; "for better is it to store your memories with these things than with ballads, songs, and idle stories."

Dear children, the time of youth is a choice season for your souls ; improve it well. You are the hope and comfort of ministers as well as of your parents : O hearken to their counsels, and not to the temptations of the devil. Shun the company of all swearing, lying, and wicked children ; and delight in the company of those who are piously inclined. Beware of cards and dice, and other such bewitching games. Especially, I entreat you, remember the Sabbath Day, to keep it holy. Take heed to your thoughts, words and actions, and attend to sermons carefully on this day. Be ready to give some account to your parents at night of what you have heard through the day, and to answer the questions of the catechism. Honour and obey your parents, and mind what wise Solomon saith, "Hearken to thy father that begat thee, and despise not thy mother when she is old. A wise son makes a glad father." Your parents, indeed, must be accountable to God for you ; but remember, if you do not obey their instructions, your blood will be on your own heads, and they will be free of it ; therefore fly to Jesus Christ, your Saviour, who saith of little children, "suffer them to come unto me, for of such is the kingdom of God." And when once you have fled to Christ, see that you abide with him, and follow him all your days, and never go back to sin again. Entreat him to give you his Spirit to guide and lead you through the world, and to help you to look up and cry, "Abba, Father." The Spirit of God only can teach you best what to pray for, and how to pray. O that he may come into your hearts, and guide you in the way everlasting.

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THE
MOTHER'S CATECHISM.

- QUESTION. *Who made you?* Answer: God.
- Q. *Who redeems sinners?* A. Jesus Christ.
- Q. *Who sanctifies them?* A. The Holy Ghost.
- Q. *Of what were you made?* A. Of dust.
- Q. *What does that teach you?* A. To be humble, and mindful of death.
- Q. *For what end were you made?* A. To serve God.
- Q. *How should you serve him?* A. By keeping all his commandments.
- Q. *What is the chief thing you should remember in the days of your youth?* A. My Creator and Redeemer.
- Q. *Where is your chief-happiness to be found?* A. In the enjoyment of God.
- Q. *What does God require of you?* A. To believe and obey him.
- Q. *What is the rule of your faith and obedience?* A. The Holy Scriptures.
- Q. *Where are they contained?* A. In the Old and New Testament.
- Q. *How does the Old Testament begin and end?* A. It begins with Genesis and ends with Malachi.
- Q. *How does the New Testament begin and end?* A. It begins with Matthew and ends with the Revelation.
- Q. *Why are these books called scriptures?* A. Because they were committed to writing.
- Q. *Why are they called the Holy Scriptures?* A. Because God is the author of them, and all they contain is holy.
- Q. *What is a testament?* A. A last will, whereby persons bequeath and dispose of their estates.
- Q. *Why are the Scriptures called a Testament?* A. Because Jesus Christ hath therein bequeathed to true believers, all the blessings he purchased by his obedience and death.
- Q. *Why are the Scriptures in the former part of the Bible called the Old Testament?* A. Because they contain the method of God's dispensing blessings to his people of old.

Q. *Were they free from all sin and misery?* A. Yes.

Q. *Did they continue in this happy state?* A. No.

Q. *How did they fall from it?* A. By breaking covenant with God.

Q. *What do you mean by a covenant?* A. An agreement between two or more persons.

Q. *How many parts are there in the covenant?* A. Two; condition and promise.

Q. *What is the condition of a covenant?* A. Something required to be done.

Q. *What is the promise?* A. That which is promised to be given or done, on the condition being fulfilled.

Q. *How many covenants hath God made with man?* A. Two.

Q. *What are these?* A. The covenant of works, and the covenant of grace.

Q. *With whom was the covenant of works made?* A. With our first parents, Adam and Eve.

Q. *Was it made with them in their own name only?* A. Not in their own name only, but in the name of all their posterity.

Q. *What was the tenor of the covenant of works.* A. Do this, and live.

Q. *What was the condition of this covenant, or that required to be done?* A. To yield perfect obedience to the whole will of God.

Q. *What was promised in this covenant?* A. That they should live.

Q. *Why was it called a covenant of works?* A. Because works, of perfect obedience, was the condition of it.

Q. *Why was it called a covenant of life?* A. Because life was promised on condition of their keeping the covenant.

Q. *What was that life which was promised?* A. Life temporal, spiritual, and eternal.

Q. *Wherein doth temporal life consist?* A. In the union of soul and body.

Q. *Wherein doth spiritual life consist?* A. In the soul being united to God.

Q. *Wherein does eternal life consist?* A. In the full enjoyment of God forever.

Q. *Were there any sacramental signs or seals to the covenant of works?* A. Yes.

Q. *What were they?* A. The tree of life, and the tree of knowledge.

Q. *What was designed by the tree of life?* A. to assure man of life on condition of his obedience.

Q. *What was designed by the tree of knowledge?* A. To assure man of death in case of disobedience.

Q. *Was death threatened as a punishment, for breaking the covenant?* A. Yes; for God said, "in the day thou eatest thereof, thou shalt surely die."

Q. *What death was threatened?* A. Death temporal, spiritual, and eternal.

Q. *What is death temporal?* A. The separation of the soul from the body.

Q. *What is death spiritual?* A. The separation of the soul from God.

Q. *What is eternal death?* A. To be banished from God and endure his wrath forever.

Q. *Were our first parents fully able to yield the perfect obedience required in the covenant of works?* A. Yes; otherwise it would have been unjust to require it.

Q. *Did they then keep the covenant of works?* A. No.

Q. *How did they break it?* A. By eating the forbidden fruit.

Q. *Who forbade them to eat it?* A. God.

Q. *Why did he forbid them?* A. To manifest his authority, and try their obedience.

Q. *How came they to eat it?* A. Through temptation and inadvertence; which shows the great need we have always to keep a special guard on our conduct.

Q. *Who tempted them to eat of that fruit?* A. The devil.

Q. *Wherein did their inadvertence appear?* A. In not duly attending to the express command of God.

Q. *Was their eating of that fruit a great sin?* A. Yes.

Q. *Why so?* A. Because they sinned against the clearest light, were unthankful and disobedient to God, discontented with their condition, believed the devil rather than their Maker, and brought ruin on their posterity as well as themselves.

Q. *Does not the smallness of the matter, as it was only eating of fruit, lessen the crime?* A. No. This greatly in-

creased it, that for so small a matter they would venture to disobey God.

Q. Did they die the same day they ate of the forbidden fruit? A. They immediately became spiritually dead and liable to temporal and eternal death.

Q. What did they lose by their fall? A. They lost the image of God and communion with him; and also inward peace of mind, and all the happiness of paradise.

Q. What do you mean by communion with God? A. The sweet intercourse and converse they had with him before the fall.

Q. Are all mankind liable to the loss and misery, which Adam brought on himself by the fall? A. Yes.

Q. How came that to pass? A. Because of the covenant being made with him, not for himself only, but for them also.

Q. Was he, then, their representative in that covenant? A. Yes.

Q. How could that be, as they were not then born, and could not choose him? A. God chose for them, and made a better choice than they could otherwise have done, if they had been there.

Q. How does it appear that Adam was appointed a representative for his posterity? A. Because we see all his posterity liable to the same miseries that were threatened to him: which could not be, unless they had been included in the same covenant.

Q. Can you mention any text of scripture to prove it? A. There are several: especially Romans v. 19, where Adam is considered a representative of all his posterity, equally as Jesus Christ is of all those redeemed by him.

Q. If Adam had not been appointed the covenant head of his posterity, but each one had been allowed to stand for himself, would any of them have had greater ability to stand than he had? A. No.

Q. In what state is man now born? A. In a state of sin and misery.

Q. What is that sin, under which we are all born? A. Original sin.

Q. Wherein does it consist? A. In our having lost the image of God wherein man was created, and our nature being corrupted and defiled.

Q. How does it appear that this is our condition? A. By our hearts being backward to good, and prone to evil.

Q. What is actual sin? A. That which we commit daily in thought, word, or deed.

Q. How many kinds of actual sins are there? A. Two; sins of omission, and sins of commission.

Q. What are sins of omission? A. When we neglect to do what we ought to do.

Q. What are sins of commission? A. When we do what we ought not to do.

Q. What does every sin deserve? A. The wrath and curse of God, both here and hereafter.

Q. Is there any way of recovery provided for sins? A. Yes.

Q. Where is it found? A. In the covenant of grace.

Q. Who provided this remedy for us? A. God.

Q. What moved him to do it? A. His own free love.

Q. Did man merit nothing at God's hand in his fallen state? A. Nothing but wrath for his sins.

Q. What is the tenor of the covenant of grace? A. Believe in the Lord Jesus Christ, and thou shalt be saved.

Q. What is the condition, or that which is required in this covenant? A. Faith or believing in Christ.

Q. What is faith? A. It is receiving Christ as he is offered, to be our Saviour, and relying on him for our whole salvation.

Q. Can we of ourselves, then, receive Christ and rely on him? A. No: it is by the grace of God we are enabled thereto.

Q. Is faith then our own act, or is it the gift of God? A. The act of believing is ours; the grace enabling us thereto is the gift of God.

Q. What is the blessing promised in this covenant? A. Complete, eternal salvation.

Q. What does this salvation contain in it? A. Full deliverance from sin and misery, and being restored to the favour and eternal enjoyment of God.

Q. Does it contain deliverance from the power as well as the guilt of sin? A. Yes: This is so essential to it, that there could be no salvation without it; for nothing unclean can enter heaven.

Q. *Why is this covenant called a covenant of grace?* A. Because the whole of our salvation, in every part of it, is by the grace of God.

Q. *What do you mean by grace?* A. A free gift, where nothing is deserved.

Q. *Why is the covenant called the new covenant?* A. To distinguish it from the old covenant, or covenant of works; and because the blessings in it are ever new.

Q. *To whom is the salvation, contained in this covenant, offered?* A. To all sinners wherever the Gospel comes.

Q. *Have all sinners, then, a right to come and receive it?* A. Yes; for all are invited; and Christ has said, "Him that cometh to me, I will in no wise cast out," or refuse.

Q. *Why then do sinners perish?* A. Because they will not come unto Christ, "that they may have life."

Q. *What do you mean by a Mediator?* A. One that comes in between parties at variance, to reconcile them to each other.

Q. *What do you mean by a Surety?* A. One who undertakes to pay a debt, or perform a service, in behalf of another.

Q. *Who is the Mediator of the covenant of grace?* A. The Lord Jesus Christ.

Q. *Who is Jesus Christ?* A. The Son of God.

Q. *Are there any other besides Christ, called sons of God?* A. Yes; angels, magistrates, and believers.

Q. *How are angels the sons of God.* A. Because created by him, and bearing his image: and so also was Adam.

Q. *How are magistrates the sons of God?* A. Because they resemble him in authority.

Q. *How are believers the sons of God?* A. By adoption into his family.

Q. *How came they to be adopted into his family?* A. By virtue of their union with Christ.

Q. *How is Jesus Christ the Son of God?* A. In a manner distinct from all these, so as to be termed his ONLY BEGOTTEN SON.

Q. *How many natures has he?* A. Two.

Q. *What are they?* A. The nature of God, and the nature of man.

Q. *Is he both God and man in one person?* A. Yes.

Q. *Will he continue God and man in one person forever?* A. Yes.

Q. Is he God equal with the Father in his divine nature?

A. Yes.

Q. When did he become man? A. In the fulness of time when the sceptre was departing from Judah.

Q. How did he become man? A. By taking to himself a true body and soul.

Q. Of whom was he born? A. Of the Virgin Mary.

Q. What prophecy was fulfilled in his being born of a virgin? A. Is. vii. 14. "A virgin shall conceive and bring forth a son."

Q. Had he any father on earth? A. No.

Q. How then was he conceived? A. By the power of the Holy Ghost.

Q. Why was he conceived so? A. That he might be free of original sin.

Q. Had he no sin or pollution? A. No.

Q. Where was he born? A. In Bethlehém.

Q. Why was he born there? A. That the prophecy might be fulfilled, Mic. v. 2.

Q. Of what tribe did he come? A. Of the tribe of Judah.

Q. Of what family? A. Of the family of David.

Q. In what condition was he born? A. In a mean and low condition.

Q. Why was he born in such a condition? A. To teach us of how little value this world is: and as sinners had forfeited all right to any favour, so Christ suffering for them, endured poverty and want.

Q. What did Christ do that he might redeem sinners? A. He took upon him the covenant of works, in its broken state; to fulfil the condition, and endure the penalty.

Q. When did he thus undertake? A. When, before all worlds, he entered into the covenant of redemption.

Q. What do you mean by the covenant of redemption? A. An agreement between God the Father, and Jesus Christ the Son, respecting the recovery of sinners.

Q. How does it appear there was such a covenant or agreement? A. From Isa. xlix. 6, 9, compared with Psal. xl. 7, 8, and various other parts of scripture.

Q. What was the condition, or that which was required in that covenant? A. To obey and suffer for sinners.

No. LXXXVI.

Q. *Did Christ undertake to do this?* A. Yes.

Q. *What did the Father promise to him?* A. That he should have a number given him, as the reward of his service, and be crowned with Mediatorial glory.

Q. *Was there any Mediator in the covenant of redemption?* A. No.

Q. *How did Christ fulfil the condition of the covenant of redemption?* A. By obeying perfectly the will of God, and suffering what justice required.

Q. *What sufferings did he endure?* A. From men; from satan; and from God.

Q. *What did he suffer from men?* A. Indignity and reproach through life; and being finally put to death.

Q. *What death did he die?* A. He was crucified.

Q. *Why did he die that death?* A. Because it was a shameful, painful, and accursed death.

Q. *What did he suffer from Satan?* A. Being sorely tempted in the wilderness, on the mount, and elsewhere.

Q. *What did he suffer from God?* A. His wrath and curse due for sin.

Q. *Did he suffer both in his body and his soul?* A. Yes.

Q. *Did he suffer in his divine nature?* A. No; for his divine nature was incapable of suffering.

Q. *Where did he especially suffer?* A. In the garden and on the cross.

Q. *Were his sufferings finite or infinite?* A. Finite; for his human nature being finite, was incapable of infinite sufferings.

Q. *How could finite sufferings appease infinite wrath?* A. His being God, in the same person, made them of infinite value.

Q. *How long did he lie in the grave?* A. Part of three days and three nights.

Q. *When did he rise?* A. Early on the first day of the week.

Q. *Is the first day of the week, for that reason, called the Lord's Day?* A. Yes.

Q. *How long was he on earth after he rose?* A. Forty days.

Q. *What was he employed in during that time?* A. In instructing his disciples in the things of God.

Q. *What did he do afterwards?* A. He ascended into heaven.

Q. *Who saw him ascend?* A. His disciples.

Q. *How is what Christ did and suffered termed?* A. It is termed his obedience, both active and passive.

Q. *What is his active obedience?* A. What he did.

Q. *What is his passive obedience?* A. What he suffered.

Q. *What did he purchase for sinners?* A. Redemption from sin and hell, and a right to eternal life.

Q. *Is Christ therefore called our Redeemer?* A. Yes.

Q. *What is it to redeem?* A. It is to purchase back, or recover sinners, by a price paid for them.

Q. *What price did Christ pay?* A. His precious blood.

Q. *Why is he called Jesus?* A. Because he saves his people from their sins.

Q. *Why is he called Christ?* A. Because he was anointed, and set apart to his Mediatorial offices.

Q. *What was he anointed with?* A. With the Holy Spirit.

Q. *To what offices was he set apart?* A. The offices of Prophet, Priest, and King.

Q. *What does Christ do as a Prophet?* A. He teaches us the knowledge of God and his will.

Q. *How many parts are there in his Priestly office?* A. Two; atonement for sin, and intercession with God.

Q. *What is it to make atonement for sin?* A. To do all that is necessary to the pardon of it.

Q. *How did Christ make atonement?* A. By offering himself up as a sacrifice.

Q. *What is it to intercede?* A. To plead with one in behalf of another.

Q. *How does Christ intercede?* A. By appearing in the presence of God, in the merit of his obedience.

Q. *For whom does he intercede?* A. For all that believe in him.

Q. *What does he do as a King?* A. He rules in and over his people, subdues their enemies, and orders all their affairs.

Q. *What was Christ's state of humiliation?* A. The low condition in which he appeared on earth.

Q. *What is his state of exaltation?* A. The glory to which he is raised in heaven.

Q. *Will Christ come again to this world?* A. Yes.

Q. *When?* A. At the last day.

Q. *Does any man know when that will be?* A. No.

Q. *Why does God keep it hid from us?* A. That we may make it our great care to be always ready.

Q. *In what manner will Christ come again?* A. In great glory, and attended by angels.

Q. *For what end will he come again?* A. To judge the world.

Q. *Whom will he judge?* A. Men and devils.

Q. *Will the dead be then raised from their graves?* A. Yes.

Q. *How will the dead be raised?* A. By the power of God, at the voice of the archangel, and sound of the last trumpet.

Q. *What difference will there be between the resurrection of the righteous and the wicked?* A. The righteous will rise with joy and triumph, but the wicked with horror and trembling.

Q. *Must they all come to the judgment seat of Christ?* A. Yes.

Q. *Who will bring them there?* A. The angels.

Q. *Whom will the judge set on his right hand?* A. The righteous.

Q. *What will be their sentence?* A. 'Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.'

Q. *Whom will he set on his left hand?* A. The wicked.

Q. *What will be their sentence?* A. 'Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.'

Q. *Who will be accounted righteous in that day?* A. Those only who repent and believe in Christ.

Q. *What is that faith whereby we believe in Christ?* A. It is receiving him as he is offered, and relying on his righteousness alone for salvation.

Q. *How does faith differ from regeneration?* A. In regeneration, spiritual life is given; and faith is an act of the soul made spiritually alive.

Q. *Does regeneration go always before faith?* A. Yes; as a person must be alive before he can act.

Q. Does true faith always produce good works? A. Yes; as naturally as a fountain sends forth the stream.

Q. Are we then justified by faith, or by works? A. By faith only, Rom. iii. 28.

Q. What is it to be justified? A. To be acquitted from guilt, and accounted righteous.

Q. Does faith justify us by any worth in itself? A. No, but by it we receive Christ, and rely on his righteousness.

Q. Is faith in any sense, the cause of our justification? A. Yes; it is instrumentally so; as a poor man is enriched by stretching forth his hand to receive an enriching present offered to him.

Q. What is the meritorious, or procuring cause of our justification? A. The righteousness of Christ.

Q. Might not God pardon sin without a satisfaction to justice? A. No; for this would be contrary to his holiness, justice, and truth.

Q. What do you mean by a satisfaction to justice? A. Enduring the wrath and curse of God due for sin.

Q. Are all those that are justified taken into the family of God? A. Yes.

Q. How is that done? A. By adoption.

Q. What is adoption? A. It is taking persons out of one family into another, and treating them as children.

Q. What family are believers taken out of? A. The family of Satan?

Q. Are all those that are justified sanctified also? A. Yes.

Q. What is sanctification? A. Being made holy and set apart for God.

Q. When does sanctification begin? A. In regeneration.

Q. When does it end? A. In perfect conformity to God at death.

Q. Wherein do justification and sanctification differ? A. Justification gives a title to heaven, sanctification prepares us for it; justification is an act, sanctification is a work.

Q. Are justification and sanctification inseparably connected? A. Yes.

Q. Is it not a great change that takes place in those that are sanctified and saved by Christ? A. Yes.

Q. Wherein does it consist? A. They are brought from

being enemies to God, to love and serve him; and from being children of wrath to be heirs of heaven.

Q. Whose office is it to begin and carry on the work of sanctification? A. The office of the Holy Ghost.

Q. How does he do this? A. By applying to them the redemption purchased by Christ.

Q. How does he apply it? A. By renewing them in the spirit of their mind, engaging them to believe in Christ, and carrying on the work of sanctification.

Q. What are the outward means he commonly makes use of? A. God's word and providences.

Q. What is his first work on the mind? A. Conviction.

Q. What does he convince of? A. Sin and misery.

Q. What does he do next? A. He engages the heart to embrace Christ, and choose the way of holiness.

Q. What is the best evidence of this change being wrought in us? A. True love to God, and delight in all his commandments.

Q. What is it to love God truly? A. To love him with all our heart, and above all other things.

Q. If we love God truly, shall we not also have love to all men? A. Yes.

Q. What is it to love all men? A. To be ready to do good to all as we have opportunity.

Q. What is the great rule to be observed in our conduct towards others? A. To do to all others, as we would desire should be done to ourselves.

Q. But if others do evil to us, may not we do evil to them for it again? A. No; for God commands us to render good for evil. And we must do as Christ did; who, when he was reviled, reviled not again.

Q. How should we obey God's commandments? A. Sincerely, universally, and constantly.

Q. How many commandments are there? A. Ten.

Q. Where were they first given? A. To Moses, on Mount Sinai.

Q. Who gave them to Moses? A. God.

Q. On how many tables were they written? A. On two tables of stone.

Q. How many commandments were in the first table? A. Four.

Q. *What do they contain?* A. Our duty to God.

Q. *How many were in the second table?* A. Six.

Q. *What do they contain?* A. Our duty to man.

Q. *Which of the commandments forbids idolatry, or the worship of false Gods?* A. The first.

Q. *What is idolatry?* A. It is giving that worship or esteem to any creature, which is due to God only.

Q. *What commandment forbids superstition, or worshipping God in a wrong way?* A. The second.

Q. *What is superstition?* A. Insisting on things as parts of religion, which do not pertain to it, or on matters of small importance as being of great moment.

Q. *What commandment forbids profane swearing?* A. The third.

Q. *Does this commandment forbid all swearing?* A. No.

Q. *When may we lawfully swear?* A. When properly called thereto by lawful authority.

Q. *Does it forbid oaths wherein the name of God is meant, but not expressed?* A. Yes.

Q. *Does it forbid swearing by any thing but God?* A. Yes; for God has said, "thou shalt swear by the Lord thy God."

Q. *What evil is there in swearing by any thing else but God?* A. It is putting that thing in the place of God; and swearing by it as such.

Q. *What is an oath?* A. It is a solemn appeal to God, and pledging our hope of salvation on the truth of what we declare.

Q. *Is the form of an oath essential to make it lawful?* A. No; if the appeal be solemnly made to God alone; and include not in it swearing by any thing but him, it may safely be taken in the manner established by rightful authority in any nation.

Q. *What commandment enjoins the keeping of the Sabbath Day?* A. The fourth.

Q. *What do you mean by the Sabbath Day?* A. A day of rest.

Q. *When was the Sabbath first appointed?* A. At the beginning of the world, before the fall of man.

Q. *What day of the week was then appointed the Sabbath?* A. The seventh.

Q. Why was the seventh appointed? A. Because on that day God rested from the work of creation, and rejoiced in the works of his hand.

Q. Does God need rest as man does? A. No; but it is spoken after the manner of men, in condescension to our weakness.

Q. For what end was the Sabbath appointed? A. That the body of man might rest from labour, and his soul rest in God, contemplating his wonderful works.

Q. Are our cattle entitled to rest from labour on the Sabbath? A. Yes, God has allowed it to them, and it is a breach of his law to deprive them of it.

Q. What day of the week is now to be observed as the Sabbath? A. The first.

Q. When was this change made? A. At the resurrection of Christ.

Q. Why was the Sabbath changed to the first day of the week? A. To commemorate Christ's rising on that day; and to remind us of the great work of redemption.

Q. But ought not the seventh day of the week to be observed still, to commemorate the work of creation, as well as the first to commemorate the work of redemption? A. No; for God has said "six days shalt thou labour."

Q. Are both these ends answered by keeping the first day? A. Yes; for the Sabbath coming every seventh day in course, serves to put us in mind of the work of creation; and its being on the first day of the week serves to put us in mind of the work of redemption.

Q. But how does it appear that the Sabbath was changed from the seventh day of the week to the first? A. From our Lord's asserting that he was Lord of the Sabbath: his meeting with his disciples especially on that day, after his resurrection; and their constantly observing it.

Q. Why is the Sabbath now called also the Lord's Day? A. In honour of our Lord, who on that day rose from the dead, and by his express authority claims it as his.

Q. Why is the word "Remember" placed before the commandment for keeping the Sabbath? A. Because of the great importance of keeping the Sabbath; and because we are so prone to neglect it.

Q. How is the Sabbath to be kept? A. By worshipping our God and Saviour both in public and private; not

thinking our own thoughts, speaking our own words, or doing our own actions.

Q. May no act of bodily labour be done on the Sabbath?

A. None but works of necessity and mercy.

Q. What are works of necessity? A. Such as cannot be done before the Sabbath, and may not be delayed till after it.

Q. What are works of mercy? A. Affording needed relief or assistance to man or beast, when their circumstances immediately require it.

Q. Are we equally bound to be engaged in some honest, worldly employment through the week, as we are to keep the Sabbath? A. Yes; for he that said, Remember the Sabbath day to keep it holy, also said, Six days shalt thou labour.

Q. Are no recreations or amusements lawful? A. Yes; all that may be conducive to health of body or mind, and do not interfere with any duty; for the God we serve is a kind master, and forbids us no innocent pleasure.

Q. What commandment enjoins obedience to parents? A. The fifth.

Q. Has this commandment respect to any but our natural parents? A. Yes; it enjoins due reverence to all superiors, and a becoming deportment to all mankind.

Q. What commandment forbids doing any injury to our own, or our neighbour's life or health? A. The sixth.

Q. What commandment forbids all unchaste thoughts, words and actions? A. The seventh.

Q. What commandment forbids stealing? A. The eighth.

Q. Does this commandment forbid all cheating and defrauding, or taking advantage of another's ignorance or necessity, in our dealing with him? A. Yes; and all unjustly possessing ourselves of our neighbour's property, whether under cover of law or otherwise.

Q. Does this commandment forbid squandering away our own estate, or worldly substance? A. Yes; For we may not waste our own substance more than deprive our neighbour of his.

Q. What commandment forbids lying? A. The ninth.

Q. Is the truth to be told at all times, and in all places? A. No; this would often be very improper; but we must never tell a falsehood.

Q. Is there any harm in telling a lie in jest, and only to make diversion? A. Yes; for God has made no exception, neither may we; and they, who once learn to tell lies in jest, will soon learn to lie in earnest.

Q. What does this commandment enjoin with respect to bearing witness between man and man? A. That when lawfully called thereto, we declare the truth, the whole truth, and nothing but the truth.

Q. What commandment forbids coveting? A. The tenth.

Q. What is it to covet? A. To have an unlawful desire after any thing that belongs to another.

Q. What are we to observe in general respecting these commandments? A. That where any thing is forbidden, all things of the same kind, or in any way tending thereto are forbidden also.

Q. What further are we to observe? A. That where any thing is required, every thing of the same kind, or in any way conducive thereto, is required also.

Q. What is the sum of the ten commandments? A. To love God supremely, and our neighbour sincerely. —

Q. Did ever any man keep these commandments perfectly? A. None but Adam before the fall, and Jesus Christ, since.

Q. What does every breach of any of these commandments deserve? A. The wrath and curse of God, both here and hereafter.

Q. In what way may we escape that wrath and curse? A. By laying hold on Christ by faith, and by true repentance of sin.

Q. What is repentance of sin? A. Being sincerely grieved for it, and forsaking it.

Q. Does true repentance flow only from a fear of punishment, because of our sins? A. No; it flows also and chiefly from an affecting sense of the hateful nature of sin.

Q. Is it always accompanied with a sincere hatred of sin? A. Yes.

Q. Does it contain in it a hatred of every sin? A. Yes. for he that hates one sin, because it is sin, must, for the same reason, hate every sin, because it is sin also.

Q. Does it contain in it a turning away from all sin? A. Yes: This is the habitual, sincere desire and endeavour of every true penitent.

Q. What are the ordinary and outward means whereby sinners are brought to faith and repentance? A. The word of God, the sacraments he has appointed, and prayer.

Q. How is the word made effectual to this end? A. By the Spirit of God applying it to the heart.

Q. What is a sacrament? A. A visible sign for showing forth Christ and his benefits to us.

Q. How many sacraments are there? A. Two; Baptism and the Lord's Supper.

Q. What were the sacraments in the Jewish church? A. Circumcision and the Passover.

Q. Did these sacraments cease at the death of Christ? A. Yes.

Q. Why so? A. Because they and the whole Jewish service had their fulfilment in Christ.

Q. Did Baptism and the Lord's Supper then succeed in their place? A. Yes.

Q. Who instituted or appointed them? A. The Lord Jesus Christ.

Q. When did he institute Baptism? A. When he commissioned his disciples to go and preach the Gospel to all nations.

Q. When did he institute the Lord's Supper? A. The night in which he was betrayed.

Q. Why did he then institute it? A. To keep up a remembrance of his death among his people till the end of the world.

Q. What is the meaning of the word "sacrament?" A. It signifies an enlisting oath, such as soldiers take to be faithful to the service wherein they engage.

Q. Why are these ordinances called sacraments? A. Because all who receive either of them, become thereby engaged to be for God, and faithful in his service.

Q. Are they not also called seals? A. Yes.

Q. Of what covenant are they seals? A. Of the covenant of grace.

Q. Why are they called seals of this covenant? A. Because as seals are put to bargains committed to writing among men, to confirm the contract, so Christ has fixed these to his covenant, to confirm the faith of believers in the blessings promised.

Q. Are they not also called signs of the covenant? A. Yes.

Q. Why are they called so? A. Because there is something signified by the elements used in them, distinct from the elements themselves.

Q. What was signified by Circumcision? A. Sanctifying the heart by the Holy Spirit. Deut. xxx. 6.

Q. What is signified by Baptism? A. The blood of Christ, which washes away the guilt of sin; and the sanctifying influence of the Holy Spirit, which cleanses from the filth of sin.

Q. Does Baptism take away original sin? A. No; it only points out where deliverance from all sin may be obtained.

Q. Are the children of professing, believing parents to be baptised? A. Yes.

Q. Why so? A. They were of old admitted into a covenant relation to God, in his church; and have never since been excluded. There is, therefore, the same reason for their being baptised now, as there was for their being circumcised among the Jews.

Q. But how can children be taken into covenant with God, seeing they are incapable of acting for themselves? A. They are no more incapable now than they were among the Jews. And it is God's appointment, and their great privilege.

Q. Why is Baptism administered in the name of the Father, the Son, and the Holy Ghost? A. To signify that renouncing the world, the flesh, and the devil, we are to profess, believe, and obey, the Holy Trinity.

Q. What is signified by the bread and wine in the Lord's Supper? A. Christ's body being broken on the cross, and his blood shed.

Q. What is signified by eating the bread and drinking the wine? A. That we are to live upon Christ by faith.

Q. What difference is there between Baptism and the Lord's Supper? A. By Baptism we enter into the church: and the Lord's Supper is the table at which his people are fed.

Q. Ought not all that are baptised to partake also of the Lord's Supper? A. No; for Christ has said, "this do in remembrance of me;" they therefore, that are not capable of remembering Christ, ought not to partake.

Q. How long are these sacraments to be continued in the church? A. Till Christ's second coming.

Q. Are you then, by your Baptism, engaged to be for God? A. Yes.

Q. How will you be able to perform your baptismal engagements? A. I must daily pray to God, for his grace to direct and enable me.

Q. What is prayer? A. It is offering up the desires of our heart unto God for those blessings we stand in need of.

Q. May we pray to none but God? A. To none other, for he only can hear and answer our requests.

Q. May we pray for nothing but what is agreeable to his will? A. No; for God will not grant what is not agreeable to his will; neither would it be good for us to have it.

Q. How then are we to pray in things where the will of God is not clearly known? A. With humble submission to his holy pleasure.

Q. Is it not prayer, though the heart be not engaged in what we ask? A. It is saying a prayer, but not praying.

Q. In whose name are we to pray? A. In the name of Jesus Christ.

Q. What is prayer in his name? A. To expect blessings entirely on account of his atonement.

Q. Are we, in our prayers, to rely on Christ to intercede for us, that we may obtain the blessing we need? A. Yes; for he is our great High Priest; and for that purpose ascended into heaven.

Q. What are we to do after we have prayed? A. We are to look for an answer to our prayers; and to praise God for his goodness when he grants our requests.

Q. What are we to think of those that never regard whether God answers their prayers or not? A. It is a sign they never prayed sincerely.

Q. Can we always know whether God answers our prayers or not? A. Not always; but by a careful attention, we may frequently.

Q. Does the answer of prayer always consist in granting the particular things that we ask? A. No; God oft times withholds what we ask, because he knows it is not best for us, and gives us something better in its stead. Moses prayed to go over and see the good land of Canaan: God gave him heaven instead of Canaan.

What is the best sign that our prayers are heard and answered? A. When our hearts are led out in

prayer, sweetly to rest in God, and resign ourselves to his will.

Q. How many parts does prayer consist of? A. Four; adoration, confession, petition and thanksgiving.

Q. What is adoration? A. Acknowledging and adoring God, as the great Creator, Preserver, and Governor of all things; and as our God and Father in Jesus Christ.

Q. What is confession? A. Confessing, with sincere penitence, our manifold sins, and utter unworthiness of the least of all the mercies of God.

Q. What is petition? A. Offering up our earnest request, for the blessings we need.

Q. What is thanksgiving? A. Blessing and praising God for the mercies we enjoy; and thence encouraging our hearts to trust in him for the mercies we yet need.

Q. Have we any pattern of prayer given us? A. Yes; the Lord's prayer.

Q. Can you repeat it? A. Yes.

Q. How many parts are in it? A. Three; a preface, six petitions, and a conclusion.

Q. What is the preface to the Lord's Prayer? A. Our Father, who art in heaven.

Q. What are we taught by this? A. That we must always come to God through Christ, and as children coming to a Father.

Q. What is the first petition. A. Hallowed be thy name.

Q. What are we taught by this? A. That the honour and glory of God must always have the chief place in our desires.

Q. What is the second petition? A. Thy kingdom come.

Q. What are we taught by this? A. That we should earnestly desire to see the grace of God prevail in the world; and constantly be looking for, and hastening to the second coming of Christ.

Q. What is the third petition? A. Thy will be done on earth as it is done in heaven.

Q. What does this teach us? A. To seek a perfect resignation to the will of God; to desire that his law may be obeyed; and the whole of his good pleasure be enjoyed on earth.

Q. What is the fourth petition? A. Give daily bread.

Q. *What does this teach us?* A. That we are to pray to God daily, and depend on him constantly, and be contented with a present supply of our wants, without sinful disquietude respecting our future support through life.

Q. *What is the fifth petition?* A. Forgive us our trespasses, as we forgive them that trespass against us.

Q. *What does this teach us?* A. That we cannot expect forgiveness from God, unless we be of a forgiving spirit towards men.

Q. *What is the sixth petition?* A. And lead us not into temptation; but deliver us from evil.

Q. *What does this teach us?* A. That we stand in constant need of the special care of God to preserve us from temptation and danger; and especially from the great evil of sin.

Q. *What is the conclusion of the Lord's prayer?* A. For thine is the kingdom, and the power, and the glory forever.

Q. *What are we taught by this?* A. That God is abundantly able to supply all our wants of every kind, and that the great end of all our services should be to his glory and praise.

Q. *Why is the word "Amen," added to this prayer?* A. To signify our earnest desire, that it may please God, by his power and goodness, to accomplish all things contained in this prayer.

Q. *Why is there but one petition in this prayer for temporal mercies?* A. To teach us to be much more earnest about spiritual blessings, than for the things of this world.

Q. *Why should we be more earnest about spiritual blessings, than the things of this world?* A. Because spiritual blessings endure forever; but we must soon have done with this world and all things in it.

Q. *Is there any way to escape death?* A. No.

Q. *Why so?* A. Because it is appointed for all men once to die.

Q. *Have any escaped death?* A. None but Enoch and Elijah.

Q. *What became of them?* A. They were translated
ed.

Q. *Is a great advantage to believers?* A. Yes.

Q. Why so? A. Because it puts an end to all their sorrows; and brings them into everlasting joy.

Q. What is the death of believers compared to? A. To sleep.

Q. What are their graves compared to? A. To a bed of rest.

Q. What do they rest from? A. From the temptations of the devil, the disorder of sin, and all the troubles of the world.

Q. What is death to the wicked? A. An end to all their joy, and the beginning of eternal misery.

Q. What is the grave to them? A. As a prison to keep their bodies in, till the judgment of the great day.

Q. What becomes of the soul at death? A. It returns to God who gave it.

Q. Where does he send the wicked? A. To hell.

Q. What company will they have there? A. None but the wicked.

Q. What kind of a place is hell; A. A place of inexpressible torment; a lake that burneth with fire and brimstone forever.

Q. What do the torments of hell consist in? A. The wrath of God, the reproaches of a guilty conscience, and the society of devils and ungodly sinners.

Q. What do the wicked do in hell? A. They cry out with pain and anguish; and curse and blaspheme forever.

Q. Where do the godly go at death? A. To heaven.

Q. Will they remain there forever? A. Yes.

Q. What company will they have there? A. God, and Christ, and the holy angels.

Q. What kind of a place is heaven? A. A most glorious place, of uninterrupted joy and pleasure forevermore.

Q. What will be their employment in heaven? A. They will be eternally adoring God, admiring Jesus Christ their blessed Saviour, singing praises, and rejoicing.

Q. Should not you wish above all things to be one of that happy number? A. Yes.

Q. How may you attain it? A. By believing in Jesus Christ; choosing, loving and serving God; living to him, and walking with him, and longing for his glorious appearing. Amen.



